

# Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. V.

JANUARY, 1901.

No. 1.



THE LANDING OF COLUMBUS.

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Boston

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## HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the paper, except checks and money orders, should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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## HINTS AND HELPS

## Suggested Program for January.

## Subject: "Cuba and Porto Rico."

A PROGRAM upon "Cuba" has just been issued for the use of Circles by Mrs. James McWhinnie, and may be had upon application to her at 510 Tremont Temple.

The following is suggested for Young Ladies' Circles or "Father Lights."

Devotional Exercises consisting of hymns, prayer, and scripture; read Isa. 41: 1-5; 42: 10-12; Isa. 60; or Isa. 24: 1-15.

## Three minute papers.

1. Location and Natural Features.
2. Government and Education.
3. People.

## Religion and Mission Work.

1. Story of Dr. Diaz.

2. Two or three letters purporting to be written by young ladies travelling in Cuba and Porto Rico.

**Solo.** Cuban National Hymn. (See program on "Cuba," by Mrs. McWhinnie.)

**Final Text.** Deut. 11: 10-12.

## Hymn.

Refreshments may be served at the close, consisting of thin cakes, coffee or cocoa, and fruit.

References to literature. Leaflets on "Cuba" and "Porto Rico," by Dr. H. L. Morehouse.

"Home Mission Echoes" for the year 1900, especially the letters of Mrs. Duggan, Dr. Moseley, and other missionaries. "Cuba and Porto Rico," by James T. Hill.

# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—Tennyson.

Vol. V.

JANUARY, 1901.

No. 1.

## The Woman's American Baptist Home Mission Society



WE wish our readers a "Happy New Year," as they enter upon the year 1901, which marks the beginning of a new century as well as a new year. We have entered the new century. Ere its close we shall see the Master face to face. Wonderful opportunities lie before the Christian church in this century. We have, as individuals, little to do with the century. Our duties come to us day by day. In this new year upon which we are entering, we may well ask, "Am I doing all I can *this day* for the Redeemer's cause?" Let us not forget the Saviour's words in the parable of the sower, "And the cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful." This warning is for busy, working people, as well as for the pleasure seeker. Absorption in necessary work may cause us to forget the millions of lost souls who are groping in darkness. "Behold I come quickly, and my reward is with me to render to each man according as his work is."

Do not forget the apportionment to the Circles. In order that each Society may reach the amount asked from its church Circle, some woman must be alert. If you *cannot* increase it, make a determined effort before giving up. "Not failure but low aim is crime." See if our Home Mission work cannot go forward the next year. Remember we have only *three* months more to secure funds. We believe a little effort upon the part of a woman in each church would make the sum asked for in the Circles complete.

It is with deep regret that we have been compelled to accept the resignation of two of our efficient workers. Mrs. A. B. McIntyre, of Newton Centre, one of the vice-presidents of our Society, by her removal to New York City, will be unable to continue her connection with us. Mrs. McIntyre has been a tried and trusted friend, and her deep love for the work will find expression in home mission work in New York.

Mrs. G. W. Peckham, the State vice-president for Eastern Massachusetts, after ten years of consecrated service, feels compelled to give up the work she has so ably performed. Mrs. Peckham has won the love of New England women by her visits to the churches. In her special work in Eastern Massachusetts she has efficiently managed the Circles, and her presence has been welcomed in many gatherings convened in the interests of Home Mission. We shall sorely miss our sister in her official capacity. We know we shall have her prayers for the work she loved so well.

Do the churches who are securing money to carry their work by "rummage sales" realize how many of our poor schools in the South and West are being deprived of their usual boxes and barrels? We have not had request for very many names to whom to send clothing this autumn. Have our churches become so poor as to be obliged to have "rummage sales" to live? Many a poor student and family in the South and West can sympathize with them in their poverty this winter.

### The Landing of Columbus.

THE picture upon the outer page of this issue of *Echoes* is very appropriate, as Columbus on his first voyage landed in Cuba, October 28, 1492. On his second voyage he discovered Porto Rico, and on November 14, 1493, landed at Aguadilla for water. This picture probably illustrates the landing at Cuba. These islands have both been Spanish dependencies, but Cuba being rich in physical resources and mines, suffered far more from the cruelty of the Spaniards than Porto Rico. In the latter island the expenses of administration were met in part by revenue from Mexico, while in Cuba, large amounts of treasure were sent back to the mother country. "Six months more of Christian work will be worth more than six years to months from now." Are we awake to our opportunity and responsibility?

## About Porto Rico.



**S**PAIN formally released Porto Rico from her sovereignty at twelve o'clock on Tuesday, Oct. 18, 1898, by the withdrawal of her troops from the capital city of San Juan. It was the breaking of the last tie which has bound the easternmost fertile isle of the Western Hemisphere to a galling yoke of tyranny and taxation for nearly four hundred years.

Ponce, to the west of the centre of the southern coastline and two miles from the ocean, can just be seen with a field glass, cradled in palms and green trees among the first of the rolling foot-hills, while the Playa, its port-town, stands, with flat roofs and whitened walls, on the disintegrated coral of the shore. The harbor is very open and shallow, though protected somewhat on the east by a spur of land and slightly on the west by a little island reef, made a gem of beauty by the simple architecture of its white lighthouse.

There are seventy-one cathedrals on the island, one in every town of consequence, constructed and paid for by the central government with taxes collected from the people.

The total appropriation for the church in 1897-1898 was 194,000 pesos in round figures, or nearly five per cent. of the total revenue of the island; the salary roll for some 250 men, including a bishop, at 9,000 pesos, a dean and an archdeacon at 5,500, 11 parochial clergymen at 1,500 each, 17 curates at 1,000, 58 at 700, 31 assistant curates at 600, 85 sacristans at 150, and several priests in charge of hermitages and special churches, amounts to 168,000 pesos, while the remainder of the appropriation goes for "materials."

It will be noted that the average government support for each church is over 2,000 pesos per annum, and also that the lowest salary paid, excepting that of the caretakers, is 600 pesos a year. The average salary for school teachers, who are so badly needed, is but half this amount.

Beside the salaries paid the clergy, the church fees for marriages, burial services, rituals, etc., serve to augment the total revenues.

The home-life of well-to-do natives is extremely simple, due largely to the fact that excessive duties, lack of transportation facilities, and abominable roads have militated against the introduction into their homes of the comforts which we consider so essential to life.

Even the finest haciendas are meagre and barren in their interior fittings. The floors are always bare. The walls have few pictures, though now and then one is surprised to see a clever painting by one of the masters of the modern French school. The usual wall decoration affected is a pair of Spanish bas-reliefs in colored plaster or papier-mâché. Chromos and vilely-executed wood-cuts often make an appearance, and seem frightfully out of touch with the oftentimes beautiful architectural finish of the

drawing-rooms, whose wide, doorless archways are framed in carved woods and relieved of severity by scroll lattice-work.

Marriage is almost unknown among the very poor classes, and the distinction of having the written word and the blessing of the priest carries with it no special meed of honor; it is suggestive only of another poor man gone wrong and a grasping padre a few pesos richer. It is a much easier matter for a man to select his companionable partner and set up housekeeping in a new wickiup under the banana trees without much ado.

A legal marriage by license has less in it which meets approval, in the native mind, than that performed by a church functionary, for the padre might always save them from hell, while the nation's sanction is an absolutely bare-faced robbery.

## The Cuban Constitutional Convention.

**M**UCH interest is shown in the proceedings of the convention which met at Havana, on November 5, for the purpose of framing and adopting a constitution for the people of Cuba. Thirty-one delegates, elected by the qualified voters of the island, are taking part in the deliberations. One of their first acts was to pass resolutions of congratulation and thanks to General Leonard Wood, and of confidence in President McKinley's good faith. At the same time, the desire for complete independence was manifested in the oath to which all subscribed, and which expressly renounced 'allegiance to or compact with any State or nation.' General Wood, in opening the convention, said in part:

"It will be your duty, first, to frame and adopt a constitution of Cuba, and when that has been done, to formulate what in your opinion ought to be the relations between Cuba and the United States. The constitution must be adequate to secure a stable, orderly and free government. When you have formulated the relations which in your opinion ought to exist between Cuba and the United States, the Government of the United States will doubtless take such action on its part as shall lead to a final and authoritative agreement between the people of the two countries to the promotion of their common interests."

"All friends of Cuba will follow your deliberations with the deepest interest, earnestly desiring that you will reach just conclusions, and that by the dignity, individual self-restraint, and wise conservatism which shall characterize your proceedings, the capacity of the Cuban people for representative government may be signally illustrated."

**R**ENEW your subscription to "Home Mission Echoes." Twenty-five cents for single copies sent to your home address; twenty cents in clubs of five or more. Sunday schools ordering three hundred copies or more can secure them for ten cents each. We hear many words of praise for this little paper. We want to make it self-supporting.

If every Circle will strive to increase its subscription list, we can do it.



## Home Mission Echoes

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PONCE, PORTO RICO, Nov. 6, 1900.

**D**EAR MRS. REYNOLDS: Your letter received by the last mail. I am greatly touched by the interest taken at home in our work here, and in me personally, to which many letters testify. The letter from the Connecticut worker went to my heart. Surely, I shall write to her. She must be a good woman, one whom the Lord will remember along with another who presented Him with a costly gift.

I feel very unworthy when I think of the many in the New England work who are putting such faith in me, but, after all, it is not my work so much as His who sent me here and is keeping me. May He keep me faithful.

Our great need here next to church room for the crowds that attend, is a man for the work, even more than a woman. Does the woman's society also support men? Mr. Rudd is away from Ponce about half the time now, attending services in Yanco and Adjuntas and elsewhere, but if it were not for "lay" help from an American and a Spaniard here, he would have to stay in Ponce all the time. As it is, there are openings everywhere for work.

The past month was a most busy one for me, in fact, the fullest of any during the whole year. I have begun two more regular class meetings on Mondays and Thursdays at private houses, one for the study of Christ's life, and the other a normal class, for help in the preparation of some of our native members for teaching in the Sunday school. We need teachers very much, as my class of fifty-five little ones is simply packed into a tiny room, and these teachers we wish to have from among the members of the church.

You ask about my plans. I have never thought of returning home under two years. It is a very expensive trip, and will be a great interruption to my work. If I keep as strong another year as I have been this, I shall hope to remain another twelve months before returning.

On the other hand, I shall need a short vacation every year. Those who know, say that no foreigner should stay here more than a year without change. Imagine what it would be if you had no glorious fall, no cold winter, no lovely spring, to break the monotony of hot, summer weather. The climate of Porto Rico suits me, as a rule, better than our variable climate at home, but the constant heat is very wearing, together with the peculiar strain that comes from putting all of one's self into the work as a missionary does.

Yesterday completed my first year in Ponce, though I

arrived at San Juan, October 11, 1899. The year has been full of interest and encouragement and joy, varied at times by seasons of a little depression when I have felt too much alone, or when I seemed all insufficient for my part of the work. Altogether it has been one of the happiest years of my life, and I look forward to the new year with hope.

I expect to rest from all teaching for eleven days, beginning on Friday of this week, the ninth instant. I am quite run down by the constant heat, and by a deep cold which has hung on for a fortnight. I have stuck to my work, but with aching throat, and now all agree that I must take a vacation. I have planned to take the steamship *Caracas* on the ninth, and go to La Guayna, the seaport of Caracas, Venezuela, and return by the same ship. A sea voyage will help me more than anything else, and it will do me good to get quite out of the island for a few days. Then on the



PLAZA IN SANTIAGO, CUBA.

twentieth I shall be back in Ponce. The communion service sent by the Helper's Mission Band of Hartford, Conn., has arrived, and we used it at our last "Supper." The people were full of admiration and gratitude for it.

Yours very sincerely,

JANIE PRITCHARD DUGGAN.

**F**OR a quarter of a century, between 1625 and 1650, pirates and filibusters worked great havoc to the early Spanish colonies, and, in consequence, many of the colonists returned to Spain. The British again, in 1678, attacked San Juan; but their fleet was almost wholly destroyed by a storm, which drove vessels upon the rocky coast. In 1702, another British squadron landed at Arecibo, but was repelled, and, in 1797, the most formidable British invasion yet attempted was set on foot, when Sir Ralph Abercrombie, with ten thousand men, laid siege to San Juan and Aguadilla; but Morro Castle and the great stone defences at the capital had been completed and could not be taken. Since Abercrombie's repulse no warlike demonstration had been made before San Juan until the bombardment by our navy in 1898."

SANTIAGO DE CUBA, CUBA, Nov. 28, 1900.

**D**EAR MRS. REYNOLDS: You asked for my first impressions of Cuba, and I can assure you they are very pleasant. Our opportunity is indeed very great, if we are only equal to it.

Our church property is in the very heart of the city, and this is also the most healthy part of it as well, which is very necessary for the advancement of the work.

We have a commodious school building adjoining the church, which is to be divided into two rooms, for the Industrial and Practice Schools.

The church is growing slowly, but, we feel, surely, and that is what we need for healthy growth. We have seven services, and shall in future have eight, each week.

Sunday school at 8.30 in the morning, followed by the Y. P. S. C. E., and a Junior Society was formed last Sunday. In the afternoon, at 4, we go to the orphanage for the "Sons of Patriots," where there are 140 boys, and hold Sunday school. They are divided into three classes, and are very much interested in the lessons and hymns. The principal teacher in the school is a member of our church, and that is how we are able to get in there. He is the gentleman who was so delighted with Tremont Temple S. S. last summer, remarking it was such a privilege to see all ages with the Word of God in their hands, and an opportunity of studying it.

We have preaching service in the evening, and good audiences, which is very inspiring. Tuesday night a prayer service, and Thursday preaching in the church, and on Friday night a prayer-meeting in the house of some member.

We have some very efficient workers in the church, and if people at home could be impressed with their opportunity to seize it ere it is too late, our Sunday school would do credit to any church anywhere; and when you consider we have not even a *card* for the children and a very small lesson-help for the adults, it is very encouraging to feel your missionaries have begun well, and should be remembered not alone by your prayers, but your means as well.

I took a class last Sunday, both in the church and at the Orphanage.

We are to have a Thanksgiving Service in Dr. Moseley's house to-morrow, and have invited all the English-speaking people we could get the names of, but we do not expect a very large company, for they are not much interested in the "Coming of the Kingdom," for which we so often pray.

Yours in the work,

ELMA GRACE GOWEN.

**O** BROTHER man! fold to thy heart thy brother;  
Where pity dwells, the place of God is there;  
To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer.  
Follow with reverent steps the great example  
Of Him whose holy work was doing good;  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude.  
Then shall all shackles fall; the stormy clangor  
Of wild war music o'er the earth shall cease;  
Love shall tread out the baleful fire of anger,  
And in its ashes plant the tree of peace."

FRESNO, CALIFORNIA, Nov. 5, 1900.

**M**Y DEAR MRS. REYNOLDS: One day last week I went into a home where the mother called out, with a heart full of anxiety, "Teacher, I am so glad you have come. My heart is so sad." Then in almost the same breath, she said to the twelve-year-old girl, "Why don't you hurry and place the offerings before the gods? Light the incense; take an offering to the goddess of mercy." Then, turning to me, she said: "The goddess of mercy did help me once."

You talk to Jesus now. I think He is a good God and can hear. I can't tell you what my sorrow is. Jesus knows. You ask Him to help me."

I tried so hard to show her that Jesus must have the whole heart, and when again she sent the daughter out to buy more offerings, I thought to leave. I told her she had no room in her heart for Jesus, and there was no need for me to stay. She almost held me, and said: "Don't go. I know Jesus is the true God. If you pray to Him now, my heart will pray too." I had all the children come near, and a woman who had been there all the time joined us. I led in prayer, and knew the Saviour was near. Then I talked again, and when I left I looked at the clock and saw that I had been in that home over two hours. She made me promise to visit her the next day; and when she heard me on the steps she called: "Come in, I am trying to talk Jesus to this woman. You hear what I say, and tell me if it is right." We had a long Scripture study that day, and I was convinced that the whole trouble with the woman is her inability to free herself from fear of the idols, and she is not yet willing to cast herself upon God for mercy.

This morning I left home about ten o'clock to go first to buy some books for my pupils, and then to visit in the homes. I met this woman's husband, and with agony on his face he said: "My baby is dead. Not get sick, just die. You come to the house." I went, and for a time could do nothing but cry with the dear mother and all the children. There lay the dear baby girl, so fat and plump, seven months old, dead. The dear little body was still warm. The mother soon asked me to please put some clean clothes on the child, as she knew I was not afraid to touch it. In a short time the little body was in nice order waiting for the outside garments. The mother said there was no need of any more clothing. The nice clothes were too bright-looking to put on, and I let it remain as it was. Sam Mui (Maggie), we call the sixteen-year-old sister, said, "It wouldn't take the teacher long to make a white dress and get flowers and make the baby look so pretty. Mamma, have you some white goods?" The mother did not say she had, and I volunteered to give the goods and make the dress, or give one of Joy's dresses.

The mother was delighted at that, and so I came home and prepared some lunch for mother and Joy, and had begun to get the dress ready, when Frank, the fourteen-year-old brother, came to hurry me, saying the coffin had come. I took the work with me, and also many flowers. All hands watched me sew, and soon I had altered one of Joy's dresses, and made it look very suitable. After I put it on,

the father said if I would put the body in the coffin he would like it. The mother called all the children into another room, and tried to get the father out, but he said he wanted to help the teacher, and when the mother insisted that he should leave the room, he said, "I am afraid of what?" and helped me. Each little hand held a flower, and I placed others in the most becoming way I could. Then all came to look, and Maggie exclaimed: "My pretty little sister!" The mother said: "I know she is happy, and with Jesus," and then talked as if she thought the child heard her: "Don't bother about your mother, you are happy with Jesus;" but she would stick paper money in the coffin, so she would have some to use in the Jesus' home. We don't know how hard it is for her to leave off the old ways. Let us be patient with her, and continue to pray for her. I never saw anything Chinese so lovely as the baby face was in death after it was all prepared. It seemed to grow lovelier each moment, and the family took much pleasure in looking at it. I repeated Scripture verses, and prayed with the family. I did not go to the grave, as there was no one to go with me. I urged them to take one brother or one sister, but it was not their custom, and so the undertaker and his man went alone with the little body. Such scenes are not rare in this land, where idols are worshipped.

S. E. STEIN.

### From Sacramento, Cal.

ONE evening about a year ago a number of strange boys entered the Mission; they were at once recognized as new comers. The great anxiety to obtain a knowledge of the English language had, of course, brought them, as it does all others who first enter this country. Pains were taken by all to make them welcome, and to feel that they were among friends who had an interest in them. All seemed satisfactory until the time came for the Wednesday evening Scripture lesson. "What books are those?" asked one of them as the Chinese Bibles were laid upon the table. "The Jesus Books," replied one of the members of the school.

Being governed by either politeness or curiosity, they remained in their places. But when it was discovered that each boy was in turn expected to read a verse, consternation seemed to seize them. Would their idol gods ever give them any good luck if they did such a thing as to read from the Jesus book? No, no. The first boy sat trembling, and stared vacantly at the pages. The second one plainly and unmistakably refused by shaking his head. The third boy

of sixteen, Fong Ton, whose face had been growing red and redder as he saw what would soon be expected of him, decided to read, but his manner plainly told us he was not in a comfortable frame of mind. Reading finished, the missionary being absent, one of the brethren undertook to explain. He began by telling how they, as heathens, had been taught to have confidence in the power of the idols, but the light and knowledge of this Jesus of whom they had been reading, was the only one invested with sight, feeling, and power, and further explaining, in a somewhat humorous manner, the folly of idol worship. This, indeed, was too much for the boy Fong Ton; he hastily rose, gave his book a shove, and quickly departed through the door, closing it with a bang.

A few evenings after, he was seen in the Mission again. Days went on, and he would, without any urging, remain to the Bible lesson. Impressions were being made. "God

moves a in mysterious way his wonders to perform." Not long after this he came and asked if he might have a lodging-place in the Mission. In the store of his uncle, where he was living, many smoked opium, while others sat at the gambling table the entire night. He said he had found there was a great difference between the Christian boys and the heathens, so he would like to remain at the Mission all the



STREET IN SANTIAGO, CUBA.

time. On the evening of October 14th, we beheld this same little Fong Ton standing in the baptismal waters, with a face so beautifully happy that it was remarked by many who had come to witness the ceremony out of mere curiosity.

ELIZA WILLISIE.

### Freedom.

WE are not free: Freedom doth not consist  
In musing with our faces toward the Past,  
While petty cares and crawling interests twist  
Their spider threads about us, which at last  
Grow strong as iron chains to cramp and bind  
In formal narrowness heart, soul, and mind.  
Freedom is recreated year by year,  
In hearts wide open on the Godward side,  
In souls calm-cadenced as the whirling-sphere,  
In minds that sway the future like a tide.  
No broadest creeds can hold her, and no code;  
She chooses men for her august abodes,  
Building them fair and fronting to the dawn;  
Yet when we seek her we but find a few  
Light footprints, leading mornward through the dew;  
Before the day had risen, she was gone.  
And we must follow; swiftly runs she on,  
And, if our steps should slacken in despair,  
Half turns her face, half smiles through golden hair,  
Forever yielding, never wholly won.

—James Russell Lowell.



## American Baptist Home Mission Society.

### Editorials.



APPY is he that hath the God of Jacob for his help, whose hope is in the Lord his God." — Ps. 146: 5.

"Happy is that people that is in such a case; yea, happy is that people, whose God is the Lord." — Ps. 144: 15.

May such a "happy New Year" be the experience of every one who reads these pages.

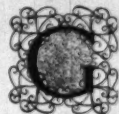
WE believe that the committee on the suitable observance of the beginning of the twentieth century have acted wisely in their recommendations in putting at the front the spiritual condition of our churches and of the world. Let the keynote of this observance be spiritual, rather than that of the ring of the dollar. This is first, and of paramount importance. We are glad that the welkin is not to ring with appeals for a twentieth century fund for this, that, and the other thing; glad that we are to be exempt from struggle and strain of such an undertaking; at the same time glad that the committee, recognizing the need of larger resources in all our missionary undertakings, has made the reasonable recommendation that every person and every church increase their offerings fifty per cent. for these purposes. If the denomination at once acts in accordance with these suggestions, we shall have an auspicious opening of the twentieth century. Let the keynote be struck by us this year for the swelling chorus of the whole century.

UNSPEAKABLE is the privilege of living at the opening of the twentieth century. What contrasts between the year 1801 and 1901! Then only 5,300,000 people on this continent; now, in the United States alone, over 76,000,000. Then our country included 825,000 square miles; it has expanded to 3,600,000 square miles. Then we were a nation in its infancy, aloof from the rest of the world; now we have become a potent factor in the world's affairs. Then there was no steamboat, no railroad, no telegraph, no telephone; now there are myriads of these. Then it took many months to communicate with the Pacific Coast and with Asia; now it is done in the same number of minutes. Then the flickering flame of the newly kindled missionary enterprise began; now the world is ablaze with zeal for the evangelization of all peoples. Then doors were closed; now they are wide open almost everywhere. Bap-

tists in this country then numbered about 100,000; now nearly 4,000,000. Then they were despised, derided; now they are honored as equals by other bodies. Contrasts like these could be greatly multiplied. We are on the mount of privilege to-day. To be put back into the conditions of a hundred years ago, would be intolerable. With wonder, mingled with awe, we peer into the new century, confident that things even more wonderful yet in the natural realm, and in the kingdom of God, are in store for us. It behooves us, therefore, to gird ourselves anew for the greater opportunities and responsibilities of the future.

IN round numbers, the American Baptist Home Mission Society needs \$210,000 between January 1st and March 31st, in order to close the year without debt. If during the next three months, the friends of the Society will increase their offerings above those of last year by fifty per cent., there is hope that most, if not all, of this sum will be secured. Shall not the Society have a clear balance sheet the first year in this century?

### Greetings from Boston.



REETINGS for the new year! Greetings for the dawn of a new century to the constituency of the American Baptist Home Mission Society!

First of all, let me speak a word in praise of the faithful band of women who have the care of the Woman's American Baptist Home Mission Society. It has been my privilege now for some years to know some thing of the excellence of character of the work they have done, and of the steadfastness of their devotion to the missionary tasks, for the doing of which we have asked their coöperation. May the new century bring a large measure of success to their endeavors!

As we enter the new century, it is well for us to appreciate the rich inheritance which comes to us from the old. Marvellous has been the increase of knowledge; astounding has been the increase of wealth. Can we say the same of the responsiveness of the conscience to the supreme command of our Lord to go and disciple all nations, and the consecration of knowledge and wealth to the promotion of the preaching of the Gospel to all men? Knowledge of the field, facility of reaching it, and the means to conquer it for Christ, — all these have increased with the flight of the years of the old century; but, alas! has piety increased? Is there to-day proportionately as large an inheritance of



accumulated resources for the spiritual conquest of the world as for its material subjugation?

We stand on the threshold of the new century with a possible equipment, the like of which no other century has known, if only the one thing apparently lacking, as we closed the old century, be given to us,—the all-subduing, controlling, inspiring Holy Spirit of God. Let us open our hearts to His incoming! Let us put at His disposal all our powers and all our possessions; then may we victoriously reach out to bring North America to Christ, and through Christianized North America seek the conversion of the world.

May I add to the above that I am ready to serve in any way possible the cause I have the honor to represent by sermon, by address, by illustrated lecture, by advice, by missionary periodical and literature.

FRANCIS T. HAZLEWOOD, *Dist. Sec.*

*American Baptist Home Mission Society,  
Room 515 Tremont Temple, Boston, Mass.*

### The Imperative Need at Ponce, Porto Rico.

OUR Mission in Ponce is embarrassed by the abundant blessing of God upon it. The problem is how to accommodate the people who are eager to hear the Gospel. Rev. A. B. Rudd, writing November 24th, says: "My heart is gladdened from day to day at seeing how the people come to hear the Word. Our hall was packed to its utmost capacity on Wednesday evening of this week, to celebrate the first anniversary of our Ponce Church. The difference between fourteen and seventy-seven members marks the growth during the year."

What is the imperative need? A good, neat, commodious house of worship. A desirable site cannot be secured for less than \$5,000, and a house will cost as much more. Small sums, amounting to a few hundred dollars, have been given, designated for this purpose, but not a step can be taken until at least \$5,000 are available. Are there not some whom God has blessed, who will have the honor and the privilege of giving largely for the erection of the First Baptist Church edifice in Ponce, Porto Rico?

Read what Rev. H. P. McCormick, of San Juan, says about it: "I am just back from a nine days' visit to Ponce. The work there is, I think, more hopeful far than ever before; and unless I am much mistaken, we shall see large growth there the coming year. All that has been written and said about the importance of the Ponce Church house is all too little. We are simply losing one-half, and probably very much more, of our efforts in Ponce for lack of place to put the hearers."

I have suggested that the congregation be divided, and that part come at one hour, and part at another hour, as every seat is occupied, and so many go away without getting a chance to hear."

Friends of Home Missions, will you not quickly help build this house in Ponce? Think of the throngs who are compelled to "go away without getting a chance to hear the Gospel."

### An Agonizing Appeal From Porto Rico.



RECENTLY, in view of the accumulating debt upon the Home Mission Society, Rev. H. P. McCormick was informed that it would not be practicable to carry out some of his plans for strengthening and enlarging the work. The disappointment was inexpressible. Out of an agonizing spirit he writes: "The work here is opening up, my fellow-laborer in Christ, so beautifully; the opportunities are so rich and multiplying, the fields so white, the moment so critical and auspicious, that I have not allowed myself to conceive of the American Baptists failing either to support or press forward the work. I am by training, if not by nature, a conservative. My letters to the Society will bear me out in saying that I have been moderate in my word painting. The truth is, I have been waiting for one of you to come and see for yourselves how blessed an opportunity, how open a door, is set before us here. I may have done wrong in this; but this is a wonderful field just now. Dr. Thompson will tell you, as he has told me, that he has never seen anything like it, and how fully assured he is that nowhere within his knowledge can a liberal outlay of effort bring such returns as here. Are there not many well-to-do men and women who will not help the negroes of the South, nor through the Society work for the new-comers from abroad, who would help Porto Rico and Cuba? This is a great people, Doctor. They have a future. They are bright, and many of them brilliant. I know that God has placed a special seal on our churches here, and I tell you I tremble when I think that blight may come on a denomination should it fail to enter in and possess fields which He has let Rudd and me open up so joyously. What can I do? I know you are saddened at the necessity of ordering curtailment; but do try to tell us how we can manage to take up the new work already entered upon; how we can help you bring this matter home to the hearts of our people."

#### If I Can Live.

IF I can live  
To make some pale face brighter and to give  
A second lustre to some tear-dimmed eye,  
Or e'en impart  
One thro' of comfort to an aching heart,  
Or cheer some way-worn soul in passing by;

If I can lend  
A strong hand to the fallen, or defend  
The right against a single envious strain,  
My life, though bare  
Perhaps of much that seemeth dear and fair,  
To us on earth, will not have been in vain.

The purest joy,  
Most near to heaven, far from earth's alloy,  
Is bidding clouds give way to sun and shine,  
And 'twill be well  
If on that day of days the angels tell  
Of me, "She did her best for one of thine."

—Helen Hunt Jackson.

### Dr. Mosley's Plea for Eastern Cuba.



We are at last settled in a good house and are at work, Misses Barkley and Gowan on the language, and the rest of us trying to meet the great opportunities opening up to us on every hand. I preached twice last Sunday to large and interested congregations, and yesterday to the Jamaicans in English. I find everything here moving steadily and surely forward. The church is growing in every way,—in numbers, in knowledge, in activity, in liberality. The members are manifesting much activity. Two of our young men have volunteered to open Sunday schools in distant parts of the city, and we expect next Sunday to organize one of these schools, and the Sunday following the other; one near the bay and the other up near the hospital, two miles apart, and each about one mile from the church.



A HOME IN THE TROPICS.

I mean to go into one of these schools and probably one of the ladies to the other, so that we may direct the zeal of these young brethren. We have a fine school at the church every Sunday morning. Miss Gowen said of it, after having attended it for the first time last Sunday: "It is one of the liveliest and brightest schools I have been in lately." The teaching is done largely by the members of the church, who have been trained for this work. We have a most important and prosperous Sunday school in the Orphanage, of which Brother Tamayo is superintendent. This school is not only attended by the one hundred and forty orphans, teachers, and helpers, but by many of the people who live in that section of the city. We now have on our Sunday-school rolls something over three hundred, with an average attendance of two hundred and twenty-five or two hundred and thirty, and we hope to enroll at least fifty each in the two new schools to be organized in the next two weeks. We are receiving applications for baptism at every service, but we receive few of the many who present themselves. We take their names, instruct them, watch them, and wait before baptizing them till we are satisfied that they are ready to become members of the church. At every service

since my return we have had applications for baptism. The church here is in good spiritual condition. Members are growing in grace as well as in knowledge. We have organized a Christian Endeavor Society, which is doing a good work in training the young people for service in the work of the church. This society now has thirty members, and as I looked at them last Sunday I thanked God for such a body of young people.

But enough of the work in Santiago. I want to speak of the openings in the adjoining towns. We are going to begin work right away in Cristo, Cuabitas, Boniato, and carry on our work at Caney. These are good-sized towns, and open to us; houses for preaching are open, and we must go into these places. Most of them have no Catholic church, and the people are eager to have us come and preach to them, and we are going. God has opened the door, and we mean to enter it. In one of these towns we

are offered every inducement to establish a school, but I have told the people that they are to patronize the public schools, which are being established in every community.

Our needs: First, we need, oh, so urgently, one or two other men for this work. I am grieved every day as I realize how inadequate our present force is to occupy this field as we should. Cannot the Society give us at least one other good strong man for this work? Will you not present and urge this to the Society? We must go on the North coast, and I don't see how we are to do it with our present force.

A few words as to material developments in Eastern Cuba:

A strong company, called the "Cuban Development Company," has come into the two Eastern Provinces since I left here last spring. The men behind this company include some of the wealthiest men in the United States: E. G. Whitney, Vanderbilt, Van Horn (Canada), etc. They are building a railroad from here to the Bay of "Nipe," directly across the Island, and they have concessions—from individual owners of land along the route—for the completion of the railroad from Santa Clara to Santiago, connect-

ing with the line from Santiago to Bay of "Nipe." They are going to build a modern city on the Bay of "Nipe," put in electric street cars, and sewerage here and elsewhere in Eastern Cuba. They have begun already work on the railroad from here to "Nipe" at San Luis, and have begun work at the Santa Clara end of the line, which is to connect that place and Santiago. This company, if they can carry out their plan, will change the whole face of this end of the island.

## Cuba's Political Future.

CIVIL and political conditions of a country affect for good or ill the progress of Christianity therein. Hence, the probable future of Cuba in this respect is of interest in relation to our missionary enterprises there. In the opinion of Mr. Walter Wellman, in an article in the *Review of Reviews* for December, entitled, "The Cuban Republic—Limited," there is every reason to believe that a stable and liberal government, under American tutelage, will be established, favorable to every interest that enters as a factor in modern civilization. He says:

"The island of Cuba is to become an independent republic; but it is to be a republic with limited powers, and restricted outward relations. Nominally a sovereign State, actually Cuba is to be a self-governing colony under the wings of the United States. When the Cuban of the near future stands upon the shore of his fertile isle and looks toward the palm-waving interior, he will be able to say: 'This is a nation.' When he turns and looks outward on the rolling sea, he must say: 'This is a dependency.'"

"The latest reports from Havana are of a most encouraging character. It is dawning upon the leading men of the convention that it is better to be safe than sorry; and, besides, that the intervening power has rights and interests which must be respected. A great majority of the men of substance and character in Cuba want Cuba kept under the American wing, as a happy compromise between the extremes of absolute independence on the one hand and formal annexation on the other. Foreign capitalists—Spaniards, Englishmen, Germans—are investing money in Cuban enterprises, with full confidence that, in one way or another, the United States will perform its manifest duty of preserving order and guaranteeing good government in the island."

"The new Cuba will be a nation, but not a sovereign power. It will not be a part of the United States; neither the American constitution nor the American flag will extend over it, and no great constitutional question is to be raised as to its status. Cuba will not be a vassal state, because it neither pays nor can ever be asked to pay tribute, directly or indirectly. Inwardly, Cuba is to have the independence which her people have prayed and fought for. Outwardly, internationally, Cuba is to be a dependency of, and under the protection of, the great American power."

In New York City there is a maximum density of 1,000 residents to the acre, and this is more than double that of the most congested cities of Europe.



## Women in Cuba.

IT is stated by the United States Inspector General of the Census in Cuba, that for the first time in the history of that island, women were given public employment when 142 enumerators of the census were employed, rendering excellent service.

In the cities of Cuba there are nearly 10,000 more females than males, but in the country about 67,000 more males than females. The greatest difference is in Puerto Principe

where in every 100 country residents there are ten more males than in every 100 of the capital city of the province.

Female breadwinners are much more numerous in the cities than in the surrounding country. In the cities 15 per cent. were in gainful occupations, and in the country 5.4 per cent. In the United States 20.1 per cent. of the females in cities of more than 50,000 inhabitants, and 10 per cent. of females in the rest of the United States, were breadwinners.

Among these workers in the United States about one-eighth are married, but among those of the colored women of Cuba, who are about three-fourths of this entire class, over one-fourth are married.

The proportion of white women at work in Cuba is about one-half that in Porto Rico, and one-third that in the United States; but the proportion of colored women at work, while below that of the United States, is higher than that in Porto Rico.

One-half of the males at work in Cuba are engaged in agriculture, but only one-tenth of the females, a small proportion of the latter than in the United States. Cuba about seven-tenths of all working women are domestic and personal service, while in the United States this class is only a little over four-tenths.

## The Colored People of Cuba.

THE people of Cuba belong to several distinct classes. The majority of them are descendants of slaves imported during the present century, but a large number, like the negroes of Colombia and the maroons of Jamaica, come from a stock which accompanied the earliest Spanish settlers, such as Estevan, the negro who with the two white companions of Cabeza de Vaca, first crossed the United States from the Gulf of Mexico to California, in 1528-36. The amalgamation of this class in the past century with the Spanish stock produced a superior class of full mulattoes of the Antonio Maceo type, unlike any people in this country with which they can be compared.

"In Cuba the negro works the cane-fields, loads the ships, carries the burdens, and performs all the harder tasks of manual labor, not as yet usurped by woman in the United States, but completely monopolized by her sex in the other West Indies.

"The experiences of the past have shown that there is no

possibility of Cuba becoming Africanized without constant renewal by immigration. The five hundred thousand people of African descent (census of 1887, one-half of whom are mulattoes, represent the diminished survival of over one million African slaves that have been imported. The Spaniards had the utmost difficulty in acclimating and establishing the black man. While Jamaica and other West Indian Islands are a most prolific negro-breeding ground, the race could not be made to thrive in Cuba."

The foregoing extract from Robert T. Hill's work on Cuba and Porto Rico, etc., finds confirmation in the census of 1899, for whereas, according to the census of 1887 there were 528,798 colored people in Cuba, in 1899 there were but 505,443. The largest number ever reported was 603,046, in 1861. This diminution, however, is not wholly due to natural causes. The losses among the negroes in the late war with Spain were large, not only in battle but in the rural districts, where multitudes of the reconcentrados perished in consequence of Weyler's cruel edict.

What the future of the negro in Cuba is to be, no man can foretell. With a stable and liberal government under which capital invested in industrial enterprises will feel secure, there will be an increased demand for laborers, and it is not altogether unlikely that negroes from the congested districts of some Southern States may migrate thither.

Under Cuban laws, almost from the first, slaves had a right to purchase their freedom, or change their masters, and long before slavery was abolished, they could own property, and contract marriage. As a result, the proportion of free colored slaves has always been large. Thus, in 1775 there were 30,847 free colored, to 44,333 slaves; in 1827, 106,494 to 286,942; and in 1877, 272,478 to 199,094 slaves.

In the two Eastern Provinces of Cuba, the field of the Home Mission Society, the population, according to the census of 1899, is as follows: In Puerto Principe, 88,234, of whom 6,975 are negroes, and 10,400 mixed; in Santiago, 327,715, of whom 47,786 are negroes, and 98,323 mixed; the ratio of colored people in the former province being about one-fifth, and in the latter about three-sevenths of the whole.

### Progress in Cuba.

"DURING the short time that Cuba has been under the control of the United States, we have expended two million dollars in sanitation in Havana alone. Millions of rations have been issued to starving reconcentrados, more than \$675,000 has been spent in charities and hospitals, roads and bridges have been built in every province, a system of free public education has been inaugurated, and 12,000 Cuban teachers have studied American instruction at Harvard, brigandage has been stamped out, harbors surveyed and lighthouses established, and free local elections instituted. Spanish control found the annual balances on the debit side of the account, but the close of the first year of our occupation saw a balance of more than \$2,000,000 on the credit side."

### Instilling Romanism.



HAVE recently had the opportunity of examining some of the text-books now in use in Santa Fé, N. M., in the Brother's School. You may be interested in some extracts:

#### SELECTIONS FROM ELEMENTARY READER.

Page 1.—Virgin Mother, meek and mild.  
Take, oh, take me for thy child;  
All malice, oh, let it be  
My best joy to think of thee.  
When my eyes are closed in sleep,  
Thou my soul do guide and keep.

(Questions. What must be our best joy in life? What does thinking about the Most Blessed Virgin mean? How will the Most Blessed Virgin guard and keep our souls?)

Page 72.—THE LIFE OF OUR LORD.—Judas was a bad man who did not love our Lord, but loved money. After making a bad First Communion he went away. Page 75.—The omnibus passed by a church, and Anthony at once took off his cap in honor of the Blessed Sacrament. Page 124.—ST. HUBERT, BISHOP.—One day when Hubert was in full pursuit of a noble stag, the animal, turning suddenly around, stood still. Hubert gazed at it, in wonder, and saw a crucifix between its antlers, while from its lips he heard distinctly: "Hubert! Hubert! how long?" Page 128.—In his last sickness, after he had received the holy Sacraments, he saw a great number of spirits of hell, who after menacing him most fearfully, tried to approach him. Asking for holy water, he sprinkled himself and his bed with it, and thus drove away the hosts of hell. The power of the intercession of the Saint is still seen at this day, especially in favor of those who are bitten by rabid animals.

From readings in Sadlier's Complete Speller, to illustrate use of words: Page 25.—Fast and give alms in Lent. The class go to mass. Page 27.—At Lent he will bless the bell. Page 31.—The flock of God is in the fold of the Pope. Page 39.—Our Lord said to St. Peter, "Feed my sheep." His sheep are those who hear His church, who keep His word, and do not cause Him grief. Seek the law at the mouth of His priest. A MISSIONARY.

EXPORTS from the United States to Cuba, Porto Rico and the Philippines, Hawaiian and Samoan islands will aggregate more than \$50,000,000 this year, against \$41,000,000 in 1899, 19,000,000 in 1898, and \$17,000,000 in 1897. This enormous growth is shared by each of the group of islands named, but is especially apparent in the case of Porto Rico, to which the exports this year, under the new Porto Rican act, will show an increase of about 50 per cent, as compared with last year, and 100 per cent, as compared with preceding years.

The above figures are necessarily estimates so far as they relate to November and December of the present year, but a study of the actual figures of the preceding months of 1900 and the corresponding months of 1899 and 1898 justifies an estimate which brings the exports to Porto Rico in the calendar year 1900 up to \$5,400,000; to Cuba, \$26,000,000; to the Philippines, \$3,500,000; to the Hawaiian islands, \$15,000,000, and to the Samoan islands and Guam, \$200,000, making the grand total of \$50,100,000 of exports to these islands in 1900.—Boston Herald.





# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT.

PONCE, PORTO RICO, Oct. 13, 1900.

**Y** DEAR YOUNG PEOPLE: I wrote you, I think, of the arrival of the present of Mrs. Anderson, of Newton Centre,—the organ for Adjuntas,—and of my intention to accompany it into the mountains.

So, early on Friday morning, September 28th, we drove away from Ponce, Don Enrique Inurri-garo and little Courtney Rudd accompanying Mr. Rudd and myself. It was the day for Mr. Rudd's fortnightly trip to Adjuntas, which he usually makes on horseback. This time we had the pleasure of taking along with us Don Enrique, a Spaniard, a Protestant, a Christian gentleman who lives in Ponce, and who helps all the missionaries in their work. As a carriage for Adjuntas costs no more for four persons than for one, I was glad to have Mr. Rudd's little daughter go too, to brighten the long drive with her chatter.

You have all been to Adjuntas with me already, so I do not need to remind you of the beautiful mountain scenery, of the tree-ferns, and the royal palms, of the banana farms, and the thatched huts along the way. At the top of the pass, the wind blew sweet and cold, as we never feel it in Ponce, and made us almost imagine what the weather might be at home in the United States just then.

My children hailed us from every corner, as we trotted into Adjuntas in the early afternoon, and, as I rested after luncheon, in my little room where the blue roses creep over the wall-paper, I could hear voices in the street outside asking: "Has Doña Juanita come? Is she here?"

A slight epidemic of diphtheria, then prevailing among the children of the town, interfered with my visiting in their homes, but I saw almost all of them in the services of Saturday and Sunday.

Meanwhile, the first day passed, and the organ had not arrived. Mr. Rudd had sent it on ahead in a cart drawn by four oxen, but we had passed it on the road a few miles out from Ponce. The cart was drawn up under a mango tree, with three of the oxen contentedly grazing by the roadside. The fourth had fallen sick, and had been driven back to town by the owner of the team. The first service, therefore, was unaccompanied by the organ, and I was already tucked under my mosquito bar that night when a loud knocking at my door announced the tardy arrival of the "harmonio."

Courtney and I cut flowers in the plaza the next day, and

then we made the big, bare service-hall look as inviting as possible, with Gabriel's, the boy-sexton's, help. The organ was unpacked by Mr. Rudd and Don Enrique, and by half-past seven at night the lamps shone brightly, and a fresh text on the blackboard, the roses, and the organ music added their welcome, and many came to see and to hear what was going on.

The little church of eight has proved faithful, and rejoiced on Sunday over the baptism of two more,—a man and a boy. Sunday's services were delightful, and it was a busy and happy day all through.

Before Sunday school opened, the children gathered about the organ and practised hymns, singing in much better harmony than heretofore, and afterward in all the services each vied with the other in getting seats as near the organ as possible.

Just before dinner at night, and the important evening service, I took a long walk alone down the river. All along the way were people I knew, and my heart yearned over Adjuntas and the children who greeted me from every cottage door. As I gave a card to one little waif, I asked him if he knew who Jesus was. "Yes," he answered brightly, "the priest!" Do you wonder that I wish to be in Adjuntas at the same time that I am in Ponce?

On that Sunday night of our visit, we had the best meeting we have ever had in Adjuntas. A large, earnest crowd, seated and standing, heard a tender talk from Don Enrique on the atonement of Christ. Afterward, for the first time, the Lord's Supper was administered to the new little band of baptized men and women. There were exactly twelve of us, and the large crowd looked on with much curiosity at the (to them) strange ceremony.

After all was over came the hand-shaking and the good byes, and the promises to return as soon as possible, and we walked home under the stars, glad to have been allowed to share with Adjuntas what we are trying to teach in Ponce—the gospel of eternal life. It was a pleasant ending of my birthday, the first spent in Porto Rico, and one of the happiest of my life.

The next day we whirled back to Ponce, galloping down the mountain roads, and getting back all too soon to the dust and heat of the coast. Do not forget us, dear young people, in this little summer island. I hope you will add your prayers to ours that God will send us one or two more workers to teach these people, who are more than willing to learn of Him.

Yours affectionately,

JANIE P. DUGGAN.

## Our Little folks.

### Begin the Year Right

What shall you do in the year that is new,  
Little Man?

Shall you make it a happy new year to you,  
Little Maid?

Shall you strive to be gentle, brave and sweet,  
And to follow the Master with willing feet?

If this you do in the year that's new,  
'Twill be truly a happy new year to you,  
Little Maid, Little Man.—*Selected.*

### An Acrostic.

#### Happy New Year.

By Anna S. Hunt.

THE children should all bring with them to the platform large letters made of gilt paper on pasteboard on a standard, or letters on the small fans used by advertisers, which may be held before the audience as each part is finished. The children should be well arranged as to height, the tallest in the centre. The first and last parts should be taken by boys, the others by girls.

**HURRAH** for the New Year that brings us  
So many good things to enjoy,  
The wonderful fun of the snowstorms,  
Oh, nobody knows but a boy!  
We'll build up our forts and our snowmen,  
And gayly will jingle the bells,  
Such stories of coasting and skating  
The jolly old winter king tells.

**AND** I am glad when New Year's day  
Comes bringing work as well as play,  
For mamma says that Mission Bands  
Need help from all the little hands;  
I don't believe that just the boys  
Know all the fun of winter joys,  
For girls can just as happy be.  
We sing and slide and skate in glee;  
I guess that we will tell to you  
The other things we children do.

**PLAN** we must to raise the money  
That shall send our teachers true  
With the precious gospel message  
Where it is a story new.  
Into cabins, huts, and wigwags  
Will they take the Lamp Divine, —  
Word of God, whose light so blessed  
Shall through all the darkness shine.

**PRAYING**, planning, so we journey,  
Happy as the singing birds.  
Heavenly Father, guide us always  
In our actions and our words;  
Make our hands find willing service,  
From our lips let praises ring;  
Make our feet to fly, we pray Thee,  
On the errands for our King.

**YOU** wonder why the children care  
To turn aside from play,  
And spend so many busy hours  
In such a quiet way.  
Why, we have heard from God's own word  
How Jesus long ago  
Took little ones into His arms,  
(I'm sure that you must know),  
And while He blessed with gentle hand  
Upon each little head,  
Such precious words the Bible says  
Our loving Saviour said.

**NOW**, listen, and I'll tell to you  
What makes our hearts so glad,  
And why we want to work and give  
For those whose lives are sad.  
If Jesus told the people then  
To let the children come,  
And said to them, "Forbid them not,"  
While those around were dumb,  
I'm sure He wants us now to be  
Secure within His fold,  
Those far and near from us must hear  
The story sweet of old.

**EACH** little child from sea to sea,  
Though black or white the skin may be,  
Is precious in our Saviour's sight.  
And though their lives be dark or bright,  
His watch He ever faithful keeps,  
Our gentle Shepherd never sleeps.

**WORKING**, planning, praying, giving,  
Happy as the day is long,  
What a joyful life we're living,  
When we to the Band belong.

**YOUTHFUL** servants, free from care,  
With the promise rich and rare  
Made so free,  
Of a life of service sweet,  
Of a happiness complete,  
That shall be.

**EVERY** door stands open wide,  
Christ our Guardian and our Guide, —  
What a friend!  
Where He leads us we will go,  
We are safe with Him we know  
To the end.

**AS** busy as bees we will labor  
All through the New Year that is here,  
We cannot afford to be idle,  
The cry of the children we hear:  
"Oh, send to us teachers, we pray you,  
To tell us the things that you know,  
The beautiful truths of the Bible,  
The way of salvation to show."

**REMEMBER**, girls, we boys will be  
As true as steel when once we see  
Our duty to the Mission work.  
We promise you we'll never shirk.  
For we must go along with you;  
To all good things we will be true.  
Then count on us, and we will say,  
Hurrah for work as well as play!

(In concert.)

Happy New Year, happy New Year,  
Take our greeting, one and all,  
Let the words like cherry music  
On your hearts in sweetness fall.  
Old and young may serve the Master,  
Hand in hand, through all the year;  
We shall find the storms and sunshine,  
He'll be with us, never fear.

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**WE** should think every little child would want to give  
ten cents a year and receive one of the pretty cards  
which are being issued by our Society. There will be a  
new one each year until the set numbers six.

## Porto Rico.

THE island of Porto Rico is most beautiful. It is mountainous, and much of the scenery rivals the far-famed Alps. The interior could not be easily rivalled, and even the coast and its cities are picturesque, though they are dirty. We lived in the suburbs of San Juan, Porto Rico, which are quite modern, and therefore are not as interesting as the city proper, although they are very attractive.

The streets of San Juan are wide enough to allow two vehicles to drive abreast, and the houses all have large, roomy balconies.

The people as a class are rather attractive, though they lack the wonderful physical beauty which has been credited to them. The men are generally very short, being no taller than the women, and they are almost always dark, some resembling the negroes of the Southern States, and others are of Indian type, with straight black hair and yellowish complexion.

Their living quarters are generally above business shops, and the better classes live in the same houses with the poorer, the latter occupying the higher stories. In each house there is a large well, at least fifty feet deep, which furnishes the water to the tenants. The water is allowed to collect in these wells, and, consequently, they become very unhealthy. This system is being improved upon, and a system of waterworks was recently completed in the city of San Juan.

The women are attractive, although not as a rule particularly good-looking. In fact, the majority of the natives lack physical beauty.

The women spend most of their time working on embroidery. They generally embroider beautifully, and most every woman can play the piano and is a good linguist, being able to speak French, Spanish, a native lingo, and some English. This is true of the lower class women as well as upper classes. They do not ride horseback, generally being too lazy to take unnecessary exercise, and the only ones I saw on horses were the country-women, who carry their wares to town in this way. They dress in extremes, wearing either very brilliant colors or entire black gowns, and they are rejecting the mantilla and substituting hats, which are generally veritable flower gardens, although many of them are Parisian importations.

The women are not particularly well educated, and even the higher class lacks intelligence. The women, however, are very neat, and they keep their homes wonderfully clean. In this respect the poorer class is more careful than the wealthier, which is apt to leave matters in the hands of servants.

Every afternoon the women put on their prettiest frocks and sit on balconies. One of the most noticeable features of the women of Porto Rico is the attention they give the hair, in this respect strongly resembling the Japanese. They wear elaborate pompadours, and often a woman can be seen cleansing her hair at the public pump. Every Sun-

day night the young girls walk up and down the plaza. The married women sit around in chairs, which are hired for the purpose, and the young men stand at a distance watching the scene. There is not much social life, and few amusements, there being but one theatre in each town. To enter it one must buy tickets for each act. As a race the Porto Ricans are inclined to be superstitious, and, although they are, as a rule, Roman Catholics, they are not religious and there are few churches either in the city or country.

*Chicago Inter-Ocean.*

THE following letter, addressed to our secretary, has been received from one of Miss Rocha's pupils at Monterey, Mexico:

MONTEREY, N. LEON, Nov. 30, 1900.

MRS. M. C. REYNOLDS,—

DEAR FRIEND: Our teacher told us to write a letter to you about the school.

On the 23d, last week, we had a very happy time, be-



DINNER TIME

cause it was our teacher's birthday. We brought to her flowers, fruit, and other things in the morning, and in the afternoon we brought more flowers to her. Our teacher permitted us to make a "piñata." The piñata was a jar covered with papers of various colors; some of us girls had fixed it up the day before. We put tiny little bits of paper, nuts, etc., inside of it; and hang it by a rope between two walls in the school yard; we then put some benches far from the piñata, sat down, and then one of the teachers took a handkerchief, folded it, and tied it around their eyes so that we could not see, and gave them a stick to break it with. They began with the smallest girls and kept on till it was broken, and we all ran to get what was in it, that fell to the ground. We studied our Sunday school lesson when the piñata was through with, and had a walk out to the Alameda. We formed in line, and marched out, well arranged. As soon as we got to the first benches of the park, our teachers told us we could go anywhere we wanted to in the park, but that as soon as we heard some clapping we should unite in the Kiosco, so that we could form in line there. As soon as they told us this, we went running, began to play hide-and-seek, blind-man's-buff, and after amusing ourselves for some time, they called us to the Kiosco; there we sang a hymn, and went back to school to home from there.

Your friend,

JOSEFA URANGA.  
(Translated.)